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ABSTRACT

The Indian Resource unit, a project of the Minneapolis Public Schools funded under a grant from Title III E.S.E.A., designed for upper elementary and/or secondary students, provides sound-filmstrip presentations of Minnesota Indian people so that teachers and students may develop a more relevant understanding of the Indian-American way of life. Objectives of the AVBIRU materials are to assist the teacher and learner in: creating positive portrayals of Indian Americans, eliminating stereotypes and negative images of the native Americans, examining the reasons or causes for existing conditions within contemporary Indian-American societies, and identifying special formal educational needs of Indian young people. The major portion contains nine units built around audio-visual resources. For each unit information is provided on the designated grade level, scope, topics of discussion, and suggestions for questions, class projects, and further study. The second half of the manual provides teacher and student background summaries of the history and culture of Minnesota reservations. Other documents from the Task Force are SO 005 534 through SO 005 551. (Author/SJM)

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AUDIO VISUAL BASED INDIAN RESOURCE UNIT

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Title III E.S.E.A.
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Minneapolis Public Schools
Minneapolis, Minnesota

INTRODUCTION

The Audio-Visual Based Indian Resource Unit was a project of the Minneapolis Public Schools funded under a grant from Title III E.S.E.A. through the Minnesota State Department of Education.

The project was designed to create sound-filmstrips presentations of Minnesota Indian people. These presentations may be used in classroom instruction so that teachers and students are better able to develop a more relevant understanding of the Indian-Americans unique way of life.

It is hoped that the AVBIRU materials will assist the teacher and the learner in: creating positive portrayals of Indian Americans, eliminating stereotypes and negative images of native Americans, examining the reasons or causes for existing conditions within contemporary Indian-American societies, and identifying special formal educational needs of Indian young people.

The guides for the audio-filmstrips were produced by the staff of the AVBIRU project under the direction of Charles V. Buckanaga, Project Administrator. Editing and preparation for final production after extensive classroom testing was undertaken by Mrs. Sue Odle and Mrs. Katherine Gurnoe of the Task Force on Ethnic Studies.

*Note to Teachers

It should be explained to students that the words Sioux and Dakota are used interchangeably in some of these filmstrips. The same thing is true for Chippewa (Chippeway, Chippewe) and Ojibwe. The name within the Ojibwe tribe that these people called themselves was Anishinabe which means human being. The word Chippewa is a corruption of the word Otchipwe which refers to the people of this tribe.

Sioux is a corrupted form of the Ojibwe word Nadowessi which is the name they gave their enemies to the west. It means serpent or enemy. The Sioux word for themselves is Dakota which means friends or allies.

The grade levels designated for the content of the filmstrip and record (FS) and the questions of the (Q) definitions. Each classroom teacher should preview the materials and make hir own decision as to the suitability of the guides presented. Teachers should feel free to reproduce the guide questions in whatever form is useful to them. Comments and suggestions are appreciated.

Minneapolis Public Schools
Task Force on Ethnic Studies
Department of Audio-Visual Education

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Cahn, Edgar S. (Editor)	Our Brothers Keeper The Indian In White America	New Community Press and World Pub. Co., 1969
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Deloria, Vine Jr.	Custer Died for Your Sins	Macmillan, 1969
Deloria, Vine Jr.	We Talk, You Listen	Macmillan, 1970
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La Flesche, Francis	The Middle Five	University of Wisconsin, 1965
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Life Magazine	Our Indian Heritage	July 2, 1971
McNickle, D'Arcy	The Indian Tests the Mainstream	The Nation, Sept. 26, 1966
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Momaday, Scott	House Made of Dawn	Harper, 1968
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Tax, Sol (Coordirator)	American Indian Chicago Conference	University of Chicago Press, 1962
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Underhill, Ruth	Red Man's America	University of Chicago, 1953
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U.S. Senate Sub-Committee on Indian Education	Indian Education: A National Tragedy, A National Disgrace	U.S. Government Printing Office, Washington, 1969
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Wax, Murry & Rosalie	American Indian Education as a Cultural Transaction	Teacher College Record, Vol. 64, May 1963

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Audio Visual Based Indian Resource Unit

The following filmstrip units are complete and available from the Audio-Visual Education Office of the Minneapolis Public Schools for use in Minneapolis.

Unit 1

MAPLE SUGAR. Presents the Ojibwe process of making maple sugar. Describes preparations for the harvest, tapping the trees and boiling the syrup. Concludes by showing traditional ceremonies of the maple sugar harvest.

WILD RICE HARVESTING IN MINNESOTA. Presents the harvesting of wild rice by the Ojibwe people. Discusses the maintenance of healthy rice fields. Describes the transition in rice harvesting which is taking place — the introduction of paddle rice by commercial companies and the use of mechanical harvesters. Discusses the impact of these changes on the life style of the Ojibwe people.

Unit 2

INDIAN VALUES. Presents the universal values of the American Indian. Discusses the effect these values have on the everyday life of the Indian people.

THE RISING AMERICAN. Presents a discussion of Indian life on the reservation and injustices which have been imposed upon the Indian people.

Unit 3

OJIBWE NAME CEREMONY. Presents the traditional ceremony of the naming of an Indian child. Discusses the importance of this ceremony to the Ojibwe people.

THIS IS INDIAN COUNTRY - STEREOTYPES. Presents the misconceptions about Indians found in newspapers and other media. Points out stereotypes and prejudices directed against the Indian-American.

Unit 4

MINNESOTA OJIBWE COMMERCIAL FISHING. Presents an overview of commercial fishing on the Red Lake Indian Reservation. Discusses types of equipment used, quotas and laws regulating fishing and the processing of fish for shipment to market.

SIOUX CEREMONIAL DRUM. Presents the history and meaning of the sacred Sioux ceremonial drum. Discusses the drum and its adaptation by the Ojibwe people.

Unit 5

EDUCATIONAL ADJUSTMENT OF THE AMERICAN INDIAN. Presents the impact of formal education upon the American Indians. Contrasts the Indian way of educating their children with the accepted American system of education. Points out the confusion which can arise in the Indian child as a result of contrasts in values and methods.

SOCIAL ADAPTATION BY THE AMERICAN INDIAN. Presents a contrast between the American Indian's concept of society and that in which he is living today. Describes the non-recognition of American Indian religions by society today.

Unit 6

MINNESOTA INDIAN EMPLOYMENT. Presents the employment problems of Indians caused by lack of education or special job training. Discusses the changing life style of the reservations. Shows some of the agencies that are helping to find employment for the Indians.

THE TIMBER INDUSTRY AND MINNESOTA OJIBWE EMPLOYMENT. Presents the meaning of the American Indians' "adaptation to a materialistic society." Discusses how the logging industry offered a means or transitional step in the changing life style of the American Indians. Shows logging on the Red Lake Indian Reservation. Explains why the Ojibwe had no say in the use of their lands or in the cutting of timber.

Unit 7

THE DAKOTA PEOPLE. Presents the history of the Dakota Indian people. Discusses how the Dakota nation became known as the Sioux nation. Shows that Dakota Indians were farming people.

THE OJIBWE PEOPLE. Presents a history of the Ojibwe Indian people and their hunting, trapping and fishing lifestyle. Describes how the arrival of the fur traders affected the Ojibwe people. Discusses why the Ojibwe people were attracted to the area now known as Minnesota.

Unit 8

MY LIFE ON THE RESERVATION. Presents a summary of life on an Indian Reservation. Shows the arts of beadwork and basket weaving being taught. Explains the values of reviving the arts and crafts of the Ojibwe people.

MY MOVE TO THE CITY. Presents the contrasts of reservation life and urban living as experienced by an American Indian. Shows the various types of employment that the Indian had and the adjustments he made with regard to his mental attitude and the traditions he had practiced.

Unit 9

INDIAN LEADERS - PAST AND CONTEMPORARY. Presents the Indian qualifications of leadership. Discusses some contemporary Minnesota Indian people in leadership positions who are seeking better social, economic and political environments for Indians.

THE SIOUX NAME CEREMONY. Presents the importance of the traditional naming of Sioux Indian children. Explains the actual naming ceremony. Discusses the practice of tribal customs by today's urban Indian.

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Audio Visual Based Indian Resource Unit

Unit 1 Maple Sugar FS 5-9 Q 5-9

Scope

1. The process of making Maple Sugar was a vital and necessary element of Ojibway culture.
2. As much as 9 months ahead, the people began gathering materials for tools and implements used in making maple sugar.
3. Families established a right to a maple sugar site and this was respected from generation to generation.
4. The process for making the sugar has evolved from the use of traditional tools to implementation of common modern equipment.
5. The first sugar was given to the Great Spirit as an offering of thanks.
6. Maple sugar making is a fading custom among the Ojibway as more people turn to the complex urban world.

Topics for Discussion

1. Compare the traditional Indian life with the present ecology-oriented aspects of modern day life.
2. Discuss the various stages of making maple sugar and what each stage produced.

Suggested Questions

1. The economic resources of the Ojibway were dependent on what?
2. When was maple sugar made?
3. Where did the Ojibway obtain his materials for tools and implements?
4. What was used to make the muck-kucks?
5. How long did the Ojibway stay in the maple sugar camp?
6. What was the maple sugar campsite called?
7. Why did the door of the Ojibway lodge always face east?
8. Is maple sugar gathering still an important part in the lives of the Ojibway?

9. The Ojibway people are part of what Indian nation?

10. What was considered to be the mother of all, by the Indians?

11. How many families shared the same sugar camp each year?

12. When did the making of sugar cakes begin?

13. Who tended the constant fires for the boiling of the sap?

14. Who taught the young people?

Suggested Class Projects

Language Arts

1. Obtain a map illustrating the various tribes of the United States. Locate the Ojibway tribe within the Algonquin Indian Nation. Write narratives, telling the story of the Ojibway.

2. Research the making of maple syrup in Minnesota.

Graphic Arts

1. Make a map illustrating the location of the Ojibway in the United States and Minnesota.

2. Draw illustrations of tools and implements used for making maple sugar.

Suggested for Further Study

1. Research Indian tribes of the Upper Midwest. Draw pictures of types of homes, clothing, weapons or other objects used by each tribe.

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 1 Wild Rice Harvesting in Minnesota FS 9-12 Q 9-10

Scope

1. The harvesting of wild rice is a traditional means of subsistence for the Ojibway people.
2. Natural methods of conservation were used by the Ojibway in maintaining healthy rice beds.
3. Within the Ojibway culture, widows and all those less fortunate, were given a portion of the harvest, and cared for by the band.
4. A special method of gathering, drying and winnowing the rice was developed and is still used, with minor modifications, by the Ojibway.
5. Ricing is not only economically important; it serves as a socializing factor which brings many Indian people together, both young and old, urban and reservation.
6. Because of conflicts in values Ojibway people have difficulties with white employers and schools who do not understand the social and economic importance of the rice harvest.
7. Federal and state laws have been imposed on the Ojibway, denying the treaty rights of American Indians.

Topics for Discussion

1. Discuss the economic and cultural importance of manomin to the Ojibway.
2. Discuss the effects of state and federal laws on the Ojibway and the harvesting of wild rice.
3. Discuss the religious and cultural importance of Megwitch Manomin to the Ojibway.
4. Compare and contrast the conservation methods used by the Ojibway and those imposed by the State Department of Conservation.

Suggested Questions

1. What two purposed does the harvesting of wild rice serve?
2. What changes have affected the harvesting of wild rice?

3. What type of grain is wild rice, and what is it called by the Ojibway, Sioux and French?

4. Who gave wild rice to the Ojibway? For what purpose?

5. What is the Ojibway name for August, and what does its' translation mean?

6. What methods were used to pick the wild rice?

7. What are the different steps used in processing wild rice?

8. What changes have occurred in the harvesting of wild rice?

9. Why do urban Indians return to reservations to harvest wild rice?

10. What cultural conflict occurs between the Ojibway and their employers and schools? How does the attitude of school personnel compare regarding the treatment of white farmers and Indian ricers?

11. What percentage of the total crop of wild rice is harvested in Minnesota?

12. What is a rice paddy? What types of equipment are used in rice paddies?

13. Why do the Ojibway see commercial ricing as a threat to Ojibway life-styles and culture?

14. What two reservations have devoted extensive lands to "cultured manomin"?

15. What effects did the state regulations have on wild rice in 1970? How does this compare with the Ojibway methods of determining when and where to harvest wild rice?

16. What is the economic use of wild rice as used by the Ojibway?

Suggested Class Projects

Language Arts

1. Write a short description of the economic importance of wild rice to the Ojibway of Minnesota.

2. Write a report on the reasons why the Ojibway have adapted mechanical methods of growing and harvesting rice.

3. Write a report on the impact that Federal and State Laws have on Indian values as they relate to preservation of Mother Earth.

Graphic Arts

1. Make an illustrated poster of the various stages of the harvesting and processing of wild rice.

   Make small models of a canoe, pole and cedar sticks pickers.

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Audio Visual Based Indian Resource Unit

Unit 2 Indian Values FS 6-12 Q 7-9

Scope

1. The principal tribal affiliations of American Indians in Minneapolis and St. Paul are: Ojibway, Dakota, Winnebago, Menominee, Oneida, Mohawk, Cree, Gro Ventre and Arikaree.

2. The ever changing cultures of the American Indians retained these values: pride of heritage, religion, honor, sharing and brotherhood, courage, self-reliance, respect for nature and a strong social society.

3. The one Great Spirit was called "Gitchie Manitou" by the Ojibway.

4. The Midiwiwin or grand medicine society is a special Ojibway religious and medical group.

5. Personal honor was of great importance to Indian people.

6. The tribal elders were an important part of American Indian life.

7. The American Indian lifestyle was maintained by the daily practice of basic values.

8. Adaptability, resourcefulness and knowledge of nature were the essence of Indian survival.

9. The principle of honor was a major factor in the making and breaking of treaties and the resultant loss of Indian land.

10. The American Indian is unique because of all races or nations he has never imposed his will on another race or nation.

Topics for Discussion

1. Discuss Indian values and what effect they had on every day life.

2. The American Indian believed in one creator; compare this to Christianity.

3. Today the value of brotherhood is still a part of Indian life. What causes this?

4. Adaptability, resourcefulness, and knowledge of nature were the essence of Indian American survival. Discuss this statement.

5. The American Indian is unique because of all races or nations he has never imposed his will on another race or nation. He fought for his land, traditions and honor. What are the reactions to this statement?

Suggested Questions

1. What was the Ojibway name for the Great Spirit?
2. What Indian nation did the Ojibway belong to?
3. The Indian believes that everything travels in a _____ and will come back to him.
4. What are two of the organizations promoting Indian awareness and well-being?
5. Why are American Indian family ties very strong?
6. Why were the old people important to the tribe?
7. What set the guidelines for the pattern of living of the American Indian?
8. How many tribes were mentioned in the total metropolitan American Indian population?
9. What are two differences in tribes?
10. Why was the Native American Church forbidden by law?
11. What are some of the handicrafts practiced by Indian Americans?
12. What traditional customs are still practiced today by American Indian citizens?

Suggested Class Projects

Language Arts

1. Write a narrative on Indian values and there effect on modern life for the Indian American.
2. Write a report on the contributions to the world by the Indian American.

Graphic Arts

1. Draw scenes depicting American Indian life styles or habits.

Suggested Further Study

1. If possible, do research on different tribes in the metropolitan area; ascertain similiarities in Indian Values as well as variations.
2. Have Indian resource people give talks or lead discussions on selected topics.

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Audio Visual Based Indian Resource Unit

Unit 2 The Rising American FS 6-12 Q 7-9

Scope

1. Stereotypes have created serious disadvantages for American Indians.
2. American history is, in part, the history of the whiteman's migration into Indian country.
3. Passage of the Indian Removal Act in 1830 opened the way for incoming Europeans to remove entire tribes of American Indians from their lands.
4. Reservation life has created circumstances which have weakened the strong social structure of Indian life.
5. In many cases reservation life came to mean a high fatality rate, the downgrading of Indian culture, disruption of the family system, disregard for traditional religion and continual manipulation by white forces outside the Indian circle.
6. Adaptation by Indian people became their means of survival.
7. The American Indian was pushed into the background of the America scene after 1912.
8. American Indians today are determined to control their own destiny.

Topics for Discussion

1. Discuss the "stereotyping" of ethnic groups.
2. Discuss the Indian Removal Act of 1830 and the abolishment of treaty making in 1871.
3. Discuss the statement, "Indians were basically an ecology oriented group."
4. Some states passed laws making Indian Americans legal citizens prior to 1924, yet a law was passed in 1924 to make all American Indians citizens. Research and discuss the legislative process involved.

Suggested Questions

1. Where was the American Indian placed, against his every wish and belief?
2. American history is the record of the Whiteman's _____ into the Red Man's land.

3. Who was president when the Indian Removal Act was passed?

4. What was the Indian Removal Act? When was it passed?

5. The principle of _____ material things was a part of the old world system.

6. The Indian principle was _____ material things.

7. What were the immigrants trying to gain from the American Indian by the signing of treaties?

8. What was one of the main causes of the high death rate for Indians?

9. Where were Indian children sent for schooling?

10. What became the two chief religious organizations of the Ojibway when Christianized?

11. What was the name of the old Ojibway religion?

12. What were some of the goods Indian agents were supposed to dispense?

13. In what year did American Indians become legal citizens of the United States?

14. When was the Commissioner of Indian Affairs first appointed?

15. What is the tribal name of the majority of Minnesota Indians?

16. The American Indian has been called the _____ American.

Suggested Class Projects

Language Arts

1. Research the lives of Powhatan, Tecumseh, Pontiac, Crazy Horse, Chief Joseph or other Indian Americans. Present narratives of your research in class projects.

Graphic Arts

1. Make maps illustrating the route of the "Trail of Tears".

2. Drawings can be made of the Indian people making maple sugar, gathering berries, gathering wild rice, or other activities of tribal life.

3. Make drawings of Indian designs used in beadwork or decorations of Indian handicraft.

Suggestions for Further Study

Study the Bureau of Indian Affairs. Contact the local office for special information and brochures, also read Our Brothers Keeper, Edgar S. Calin, Editor.

1. What does the BIA currently offer in education, employment, and policy for reservation Indians?

2. What is available to urban Indian residents?

3. How many people are employed by the B.I.A.? How many are American Indians?

Research land claims treaties and/or actual payments made to American Indians.

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Audio Visual Based Indian Resource Unit

Unit 3 Ojibwe Name Ceremony FS 6-12 Q 8-9

Scope

1. The traditions of Ojibwe culture are in danger of being lost.
2. The lifestyle and beliefs of the Ojibwe Indian people can only be preserved through continuance of the traditional ceremonies.
3. The naming ceremony which was given after the birth of a child is one significant ceremony of the Ojibwe.
4. Each child's name was of great importance and was selected with the help of the namers, parents, and sometimes grandparents.
5. The retention of Indian heritage among the Ojibwe Indian people will only be possible if the customs are understood, remembered and shared.

Topics for Discussion

1. Discuss the near-extinction and the preservation of Ojibwe Indian life, customs and culture.
2. Discuss the reasoning behind the Ojibwe Indian's tradition of feasting after a significant happening.
3. Discuss the naming ceremony and the origin of the name chosen.

Suggested Questions

1. What area does the Algonquin Nation cover?
2. What were the family units called which made up the various bands among the Ojibwe Indians?
3. What type of symbol did the Ojibwe clans adopt?
4. What did the symbols represent?
5. Why were the Ojibwe Indian children expected to memorize the teachings of the elders.
6. What type of party would a member clan plan and carry out upon the birth of a child in the band?
7. What type of celebration would the relatives of the new-born plan and carry out?

8. Why would the "attacking" clan and "peace" clan eat together?

9. What is a "namer" among the Ojibwe Indian people?

10. How long is the period of time between the birth of an Ojibwe child and the Naming Ceremony?

11. Why might there be a delay in the naming of an Ojibwe Indian child?

12. If the parents are unable to decide on a name, who would help them?

13. What would the Ojibwe parents give the namer upon selection of a name?

14. Could an Ojibwe Indian child receive a name when there were no namers present?

Suggested Class Projects

Language Arts

1. Visit a local library or the Minnesota Historical Society and research early Ojibwe Indian lifestyles. Write a paper on your findings.

Graphic Arts

1. Draw a map illustrating the territory covered by the Algonquin Nation.

2. Draw a sketch illustrating an animal or bird from which a name might be derived.

Suggested for Further Study

1. Research the meaning of clans and if possible, invite an elderly Ojibwe person to your classroom to discuss the relevance of the clan system.

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 3 This is Indian Country? - Stereotypes FS 9-12 Q 9-10

1. The American Indians are the original inhabitants of this country.
2. Misconceptions of the American Indian are derived from movies, radio, television and various publications.
3. The use of American Indian trademarks, symbols and profiles by modern day society can be both positive and negative.
4. In today's society there are numerous stereotypes and prejudices directed toward the American Indian.
5. Recognition of the positive aspects of American Indian contributions must come for this and future societies.

Topics for Discussion

1. Discuss American Indian trademarks, symbols, names and words and how they are applied in modern day society.
2. Discuss archaeologists and anthropologists and their relationship to the American Indian.

Suggested Questions

1. Who are the original people of this country?
2. What are some occupations of American Indians?
3. What are some of the media through which misconceptions of the American Indian are publicized?
4. What are some of the well-known companies using American Indian trademarks?
5. What well known automobile manufacturer used the American Indian profile?
6. Who was Geronimo?
7. What are some of the cities or towns with American Indian names?
8. What are some of the streets, boulevards or roads with American Indian names?
9. Why do archeaologists and anthropologists dig up and study the bones of the American Indians?

10. What is the Indian style and how has it been used in modern day high fashion?

11. What are some of the negative impacts on the American Indian through modern day use of their trademarks, symbols, words and names?

12. What are some of the positive impacts on modern day society through use of American Indian trademarks, symbols, words and names?

13. Who gave the native Americans the name "Indian"?

14. Who were the mythical American Indian couple of Longfellow fame?

Suggested Class Projects

Language Arts

1. Do research on current American Indian life-styles and occupations. Write a report showing the comparisons of Indian and non-Indian life-styles within the over-all population of the United States.

2. Do research on American Indian names and words in your area. Write a report on their origin and meanings.

Graphic Arts

1. Make a sketch of an American Indian oriented design used in high fashion today.

2. Make a sketch illustrating a stereotype of the American Indian.

3. Make a sketch illustrating a positive aspect of the American Indian.

Suggested for Further Study

1. Study some of the traditions, customs and beliefs of American Indians in your area.

2. Locate commerative plaques which relate to the American Indian and research the history of them.

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Unit 4 Minnesota Ojibwe Commercial Fishing FS 8-10 Q 8-10

Scope

1. Fishing has been a traditional occupation of the Minnesota Ojibway.
2. During the last fifty years commercial fishing has been a continuing occupation on Red Lake Reservation.
3. The Red Lake band has formed the Red Lake Fisheries Association, which operates with a board of directors who are responsible to the members at large.
4. The annual quota of fish taken is determined by both supply and demand.
5. The annual income from fishing varies depending on the number of nets set, daily catch, time, weather and other variables.
6. Commercial fishing provides partial employment for about 200 families on Red Lake Reservation.

Topics for Discussion

1. Discuss the effect the daily catch has on the fish market and the Indians' annual income.
2. Discuss the reasons commercial fishing is a success on the Red Lake Reservation.

Suggested Questions

1. On what reservation is the fishing industry still operating?
2. When was the Red Lake Fisheries Association formed?
3. Who is responsible for the operation of the Red Lake Fisheries Association?
4. How many communities are there on the Red Lake Reservation?
5. What method of fishing is used by the families who fish?
6. What is the deciding factor concerning when and how often the people fish?
7. How are the nets arranged for the daily setting?
8. What is used for the location and identification of the nets after they have been set?

9. What are 3 species of fish netted?

10. Why are the fish boxed according to species?

11. What are the "rough" fish used for?

12. What was the most successful method used to secure abundant amounts of fish?

13. When did the fishing industry first begin on the Red Lake Reservation?

14. How many families engage in commercial fishing?

15. How many men are usually needed for the setting of nets?

16. Are there regulations limiting the daily catch?

Suggested Class Projects

Language Arts

1. Do research on the average annual income of the Red Lake Reservation band of Chippewa Indians. Write a report on how this compares with the national average annual income.

Suggested for Further Study

1. Contact Red Lake Fisheries Association for information regarding their operations. Then apply information in class projects.

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Unit 4 Sioux Ceremonial Drum FS 5-12 Q 8-10

Scope

1. In the minds of many non-Indians there are misconceptions regarding Indian Americans and their use of Indian drums.

2. Drums were vital to the Ojibway people; they were used for almost every social activity and religious ceremony.

3. A sacred Sioux Ceremonial Drum was brought to the Ojibway people by a Dakota woman.

4. There are still drum societies in existence, including one in Minnesota.

5. Traditional ceremonies of long ago have presently taken on greater social meaning.

6. Today, modern day Ojibway singing and dancing are open to the public.

Topics for Discussion

1. What was the purpose of the Indian drum, and what effect did it have on the Ojibway people?

2. Why do you think most non-Indian people had such a limited concept of how the Indian drum was used in daily living?

3. Do you think the Sioux Ceremonial Drum was a uniting power between the Dakota Nation and other tribes?

4. Although many ceremonies of the Ojibway people have faded and are lost, the drum still exists. Do you think this instrument is still an important factor in modern-day Indian life and culture?

Suggested Questions

1. Can you differentiate between the hand or game drum and the "Mide" or sacred drum? Who used these drums?

2. According to the vision of the young Dakota woman, if the Dakota people practiced the Sioux Drum Ceremony and respected its sacredness, there would be no major wars on the soil of their land. Has this been true?

3. Why were some of the women and children allowed to flee during the Wounded Knee Massacre?

4. How far east did the young Dakota woman travel and to what tribe?

5. How did the people at Mille Lacs respond to the young Dakota woman when she arrived?

6. What are the responsibilities of the leader in the Drum Society?

7. What must a leader of the Drum Society do if he wishes to resign his position?

8. Where can the first original presentation site of the Sioux Drum be seen in Minnesota?

9. What were the two types of drums used by Ojibway people?

10. What was the name of the drum given to the Ojibway people by the Dakota Nation?

11. What tribe of people were attacked at the Wounded Knee Massacre?

12. How long was the young Dakota woman in hiding?

13. In the vision, who did the voice say would join the Dakota people in a peace dance ceremony?

14. What was the young Dakota woman supposed to do with the Sioux Drum?

15. What was promised to the Indian people if they practiced this significant drum ritual and respected its sacredness?

16. In her travels, how far east and to what tribes did the young Dakota woman bring the Sioux Drum?

17. Where did the first presentation of the Sioux Drum take place in Minnesota?

18. How many members make-up the Drum Society?

Suggested Class Projects

Language Arts

1. Visit museums or displays around the area and see the different types of Ojibwe drums. Do research on other tribes and their use of drums.

Graphic Arts

1. Illustrate the hand or game drum and the Sioux Drum that was given to the Ojibwe people.

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 5 Educational Adjustment of the American Indian FS 10-12 Q 10-12

Scope

1. Education was an integral part of traditional Indian life.
2. The European system of education contrasted sharply with the traditional forms of American Indian education.
3. Formal education has had sharp impact on American Indians.
4. For some Indian parents formal education has forced abandonment of teaching the traditions and culture of their tribe.
5. Confusion and isolation have followed many Indian people's attempts to adjust to formal educational systems.
6. For over a century the Indian parent has had little or no opportunity to determine his child's education.
7. The results of formal education in many cases have been: loss of Indian identity, stereotypes, a high drop-out rate among Indian students and limited success at meeting many needs of Indian students.
8. Movement to urban areas has been looked on by many as the means to economic survival for American Indians.
9. Indian organizations have been formed to attempt to meet the educational, economic, and social needs of urban and rural Indians.
10. Some Indian organizations within the Minneapolis area that work toward improvement of Indian education are:
    A. Indian Advisory Committee to Minneapolis Public Schools
    B. S.T.A.I.R.S. (a tutorial program for elementary students)
    C. Indian Upward Bound
    D. American Indian Student Association (University of Minnesota)
    E. Student organizations at high schools
11. Government policies relating to American Indian education have been termed a "national tragedy."

Topics for Discussion

1. Compare the Indian and European method of education.
2. Discuss the government policy in which children were forcibly taken from their homes and placed in boarding schools.

3. Discuss the results of a denied involvement of parents in planning educational programs.

4. Were some of the situations of Indian students and parents unique in American educational experience?

5. How was the tradition and culture of American Indians damaged by government educational policies?

6. Discuss the movement of Indian people to urban areas and the subsequent creation of Indian oriented programs. How will these programs help Indian people?

7. Discuss Senator Edward Kennedy's statement regarding Indian education.

Suggested Questions

1. How did the Ojibway educate their young?

2. Who were the teachers of these children? Why?

3. What was taught the young Indian person?

4. What was the reason Ojibway children were taught that all things were related?

5. What are some of the principles an Indian was taught to live by?

6. Why did many Indian parents decide to stop teaching their children the Indian language and culture?

7. What were two major adjustments an Indian child made upon entering school?

8. What are some causes of the problems and confusion that many Indian students face?

9. What is one stereotype of Indian people?

10. When did many Indian people begin their move to the city?

11. Why have many Indians moved to the city?

12. What was the estimated Indian population of Minneapolis in 1948? What is the estimate now?

13. What was the drop-out rate of Indian students in Minneapolis schools during the late 1960's?

14. What are some solutions American Indian's have provided for problems involved in Indian education?

15. Name three Indian oriented education groups in Minneapolis.

16. What did Senator Edward Kennedy call the government policy on Indian education?

17. What do you think causes Indian students to drop-out of school?

Suggested Class Projects

Language Arts

1. Obtain available information on Indian Americans from libraries, museums, Minneapolis Public School's Task Force on Ethnic Studies, and other known sources for further study on special educational needs.

2. Obtain pertinent information for classroom use from Indian groups concerned with education.

3. Use Indian resource people in the classroom whenever possible.

Graphic Arts

1. Make maps showing state population and location of Indian students.

2. Make graphs to illustrate the effect of education on the social and economic positions of people.

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 5 Social Adaptation by the American Indian FS 8-12 Q 8-12

Scope

1. American Indians have their own distinct basic values and ways of life.
2. Throughout the world there are many negative and false images of the American Indians.
3. There have been attempts of genocide directed toward Indian Americans by White America.
4. The transition of lifestyles for American Indians has been difficult because of the conflict of values in white and Indian culture.
5. American Indian religion was discredited and disregarded by the dominant society.
6. Strong family kinship ties have been an integral part of Indian life; this devotion to the extended family has led to misunderstandings by white landlords and society in general.
7. A young Chippewa man tells of his feelings about being Indian and about poverty.

Topics for Discussion

1. What can be done to rid society of stereotypes about Indian Americans?
2. Study the present day employment of American Indians. Have they made a substantial adaptation to the European method of work?
3. Why couldn't the Indian Americans totally accept lifestyles of the Europeans, even though some of theirs were destroyed?
4. How did the Westward expansion of the non-Indians affect Indian Americans?
5. One Indian American citizen made this statement, "Yes, I believe in Christ. I believe He appeared to those people over there across the sea. He didn't appear to the Indians." What do you think he meant by this?

Suggested Questions

1. What do you think the statement "to describe an Indian's poverty is not really to describe the Indian people. . ." means?
2. Equal opportunity and employment laws have been passed, yet why are Indian Americans still an impoverished people today?

3. Do most T.V. programs, movies and history textbooks do justice to Indian Americans today?

4. Why did the Indian Americans keep signing treaty after treaty with the non-Indians?

5. What was the effect of the Christian religion on the Indian religion and on the Indian people?

6. Was the Indian American religion accepted by Europeans?

7. What means were used to destroy American Indian religions?

8. Does the Indian want complete assimilation into white culture? Why or why not?

9. What differences were there between the male and female occupations?

10. Who taught the young within the American Indian family structure?

11. Does the traditional Indian lifestyle affect some present day Indian living conditions?

12. Do you think Indian people are satisfied living on present day reservations?

13. Why do Indians have problems with landlords today?

14. Were Indian Americans civilized when the Europeans first arrived?

15. Why was the transition from Indian lifestyle to European lifestyle a problem to the Indian man?

16. Why did/does the non-Indian feel superior to Indian Americans?

17. How do non-Indians often falsely view Indian people?

18. What were some fundamental traditions of the Indian American lifestyle?

19. Name two things that plague the modern day Indian in his quest as a man.

Suggested Class Projects

Graphic Arts

1. Draw a map of the reservation areas of the Indian people in Minnesota.

2. Draw a map of the various culture areas of American Indians in the United States.

Suggestions for Further Study

1. Study the present day Bureau of Indian Affairs and how it affects Indian life on and off reservation lands.

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 6 Minnesota Indian Employment FS 7-12 Q 7-10

Scope

1. Certain conditions have brought on an ever-changing lifestyle for the American Indian.
2. Europeans with their great numbers, and agressive behavior, have been a dominant factor in the conflicting cultures and lifestyles of Indian Americans.
3. Vast differences between Europeans and American Indians resulted in misumderstandings on both sides.
4. Reservations brought confusion to the American Indian as a different lifestyle was forced upon him.
5. Lack of education and special job training create employment problems for Indian Americans.
6. Unemployment among reservation Indians leads to complications in the family structure.
7. Employment opportunities on the reservations have not been greatly increased.
8. Indians seeking employment off the reservation encounter many problems.
9. Indian organizations attempt to help resolve present employment problems.
10. White Earth and Mille Lacs Reservations have two examples of tribally-owned business ventures.

Topics for Discussion

1. Discuss the components of Indian and white culture. What effects did the incoming European culture have on the Indian Americans? What effect has Indian culture had on today's American culture?
2. Where do you think the most discrimination would occur, on the reservation of off? Why?
3. Discuss the reasons for limited business developments on Indian reservations.

Suggested Questions

1. What does culture mean?

2. Explain what is meant by the statement, "The European way of life quickly became the dominant culture."

3. What does employment mean?

4. How do the American Indians and European people view employment today? One hundred fifty years ago were each groups' views the same? How might they differ?

5. How did life on the reservations differ from the former life of the free Indian person?

6. What is prejudice? Is it good or bad?

7. Is it possible for people to eliminate prejudice? How do you suggest overcoming or erasing prejudices?

8. What were reasons for high unemployment on the reservations? Are these reasons valid today?

9. How did the Leech Lake student feel toward his "amazed" employer?

10. What industry has employed most reservation Indian people in Minnesota?

11. Why was the hunting, fishing and ricing business so important to the Ojibway? How important is it today?

12. What solutions are being tried to help offset the employment problems of Indian people?

13. What is meant by employment tests being standardized for a dominant alien society?

Suggested Class Projects

Language Arts

1. Have an American Indian person visit your classroom and discuss his feeling on the topic of employment. Submit written reports and compare these to the filmstrip presentation.

Graphic Arts

1. Contact Honeywell, Inc., or any other urban agency which employs Indian people. Make reports and maps illustrating your findings.

Suggested for Further Study

1. Contact the Bureau of Indian Affairs for a possible speaker giving his opinions of the employment status of Indian people.

2. If possible, have an elderly American Indian person visit your classroom, relating his life-long work experiences.

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 6 The Timber Industry and Minnesota Ojibwe Employment FS 8-12 Q 8-1

Scope

1. The economic system of American Indians in the pre-reservation days was based on the natural resources of the area.

2. The European "settlers" economic system was based on money and private ownership of land which was in direct contrast to the American Indian belief of sharing property.

3. Logging has been an important part of the economy of the Ojibway.

4. Special family camps were established by the Ojibway during certain logging operations.

5. Available timber land has been depleated by treaties, leases and sales to private companies and individuals.

6. Although Ojibway culture has changed, the Ojibway people have retained their basic values, particularly those relating to the preservation of the earth's resources.

Topics for Discussion

1. Compare a materialistic society with a non-materialistic society?

2. Explain the meaning of the American Indian's "adaptation to a materialistic society."

3. What were the purposes of treaties? What was their ultimate effect on the American Indian?

4. Discuss the American Indian's view of nature and how he related to his environment.

5. Discuss the relationship between the timber company owned trading post and Indian loggers. Are there parallels in other company/worker relationships in American history?

6. Discuss the probable reasons why "timber work has been one main economic source for many northern and woodland villages and tribes."

7. Why was there "un-regulated cutting of the timber"? How does this compare with the Indian idea of taking from nature only what is needed?

8. Discuss the economic transitions made by the Ojibway working in the logging industry.

9. What other steps have the Ojibway taken to upgrade their economic conditions?

Suggested Questions

1. Did the European immigrants continue to practice their Old World attitudes concerning property and wealth after arriving on Indian land?
2. What method did the Indians use to secure goods?
3. Did the Indians have a type of money?
4. What method did the Europeans introduce to the American Indian for securing goods?
5. What is cultural adaptation?
6. In what ways did the early settlers adapt to Indian customs and habits?
7. Did the Ojibway own, lease or have title to land before treaties were made?
8. Why were treaties made between the Indian and the United States government?
9. Where were the early logging camps and saw mills in relation to the reservation?
10. Why were Indians hired by lumber companies?
11. Why was the land leased or bought indirectly from the Indian through the BIA?
12. What is meant by a tribally owned and operated saw mill and how does this relate to the Indian concept of property ownership?
13. What role has the lumbering industry played in the economics of the Ojibway?
14. What is the B.I.A. attitude toward management of land?
15. In addition to the large lumber companies, what other types of lumber operations are there?
16. What is the average weekly wage for today's logger?
17. Why did the Ojibway turn to logging as a means of economic support?
18. What are the Ojibway occupations today?

Suggested Class Projects

Graphic Arts

1. Make an illustrated map showing the different Indian tribes that inhabited Minnesota in 1850 and 1970.

2. Build a small model of a logging camp and/or saw mill.

3. Make an illustrated poster of the various employment fields of the Indian in 1850 and 1970.

Suggestions for Further Study

1. Trace the movement of the Ojibway from the east to their present location and research the reasons why they moved. Research the movement of other tribes in their relationship to the movement of the Ojibway.

2. Research the treaties, legislation, and executive orders which have affected Indian land holdings.

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 7 The Dakota People FS 6-12 Q 6-8

The opening portion of this filmstrip is spoken in the Dakota language. It is a brief background of the early location and eventual migration of the Dakota people to the land now called Minnesota.

Scope

1. The original Dakota Indian people arrived from the eastern part of the country and settled along the shores of Lake Superior.

2. The early culture of the Dakota Indian people was one in which the people adjusted to and respected the land on which they lived.

3. Contact and conflict with the Ojibway who were moving into Dakota land created adjustments of lifestyle.

4. The lifestyle of the Dakota Indian people changed further after the arrival of the European.

5. The Great Minnesota Sioux outbreak in 1862 resulted in the scattering of the Dakota Indian people.

6. There are three major divisions of the Great Sioux Nation.

7. In 1886 reservations were established in Minnesota for the Dakota Indian people.

8. Dakota Indians in Minnesota have made a transition to the modern urban world while working to retain their distinctive heritage.

Topics for Discussion

1. Discuss the early Dakota Indian lifestyle, including their dwellings, planting and harvesting of crops, and the distinct duties of the men and women.

2. Discuss the contact of the Dakota Indian people with the early white settlers. Why were the Dakotas expected to pattern their lifestyle after that of the Europeans?

3. Some people say the battle of 1862 was the beginning of the last fight for freedom and the Indian way of life. What is meant by this?

Suggested Questions

1. When did the Dakota people become known as the Sioux?
2. At what time of the year did the Dakota people harvest maple sugar?
3. How did the Dakota Indian's corn planting differ from European planting practices?
4. How did the early Dakota women preserve meat?
5. List two ways the Dakotas used parts of the buffalo.
6. How did the early Dakota Indians use cat tail cotton?
7. How were early Dakota Indian tipis insulated and air vented?
8. How did the Dakota summer homes differ from their winter tipis?
9. Where are the Upper and Lower Sioux reservations located?
10. List two ways in which the 1934 Indian Reorganization Act affected the Dakota Indian people?
11. Why wouldn't the Dakotas kill a female animal of any species in the spring?
12. At approximately what age did the fathers and grandfathers take over the teaching of the young boys?
13. Why were tipis the favorite type home of the Dakota Indian people?
14. What did the government officials call the pieces of paper they brought with them?
15. What type of housing did the Dakota's prefer to the government built housing?
16. How many Dakotas were hanged at Mankato after the Battle of 1862?
17. Has the Dakota Indian population increased or decreased since the arrival of the Europeans?

Suggested Class Projects

Language Arts

1. Visit a museum or library for further research on the Dakota Indian people. Write a paper on your findings.

Graphic Arts

1. Draw a map of the Dakota Reservations in Minnesota.

2. Draw a sketch of the inside of an early Dakota tipi.

Suggestions for Further Study

1. Research some of the early treaties made with the Dakota Indians. Have these treaties been honored?

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 7 The Ojibwe People FS 5-12 Q 7-9

The opening portion of this filmstrip is spoken in the Ojibwe language. It introduces the filmstrip as a brief history of the Ojibwe Indian people, their hunting, trapping and fishing lifestyle. The speaker also tells of the arrival of the French fur traders and the westward movement of the Ojibwe into Minnesota.

Scope

1. The arrival of European fur traders had a distinct and dramatic effect on the Ojibwe Indian people.

2. There were several kinds of housing used by the Ojibwe in the traditional society.

3. Ojibwe life was marked by the changes of the seasons and the movement of the people from one area to another as they met their economic needs.

4. There were distinct duties for men and women among the early Ojibwe people.

5. Ojibwe Indian children were compelled to attend government built boarding schools.

6. The Ojibwe people have undergone a social and economic transition as they moved from the traditional lifestyle to that of the reservation and eventually the urban society.

Topics for Discussion

1. Discuss the early fur trade among the Ojibwe Indian people and the French fur treaders. How did the depletion of fur bearing animals affect the Ojibwe Indian lifestyle?

2. Discuss the nomadic lifestyle of the early Ojibwe Indians. Why do you think this movement was necessary?

3. Discuss the establishment of reservations for Ojibwe Indian people. Why couldn't they totally accept this new lifestyle?

Suggested Questions

1. When did the Ojibwe Indians begin a westward movement from Eastern North America?

2. What attracted the Ojibwe Indian to Minnesota?

3. What were the early Ojibwe Indian dishes and eating utensils made from?

4. At what time of year did the Ojibwe Indians establish a main camp composed of many families?

5. Why do you think these large encampments disbanded for winter?

6. List two duties of the women among the early Ojibwe Indians.

7. List three crops harvested among the early Ojibwe Indians.

8. What animal was probably the main source of clothing for the Ojibwe Indians?

9. What did the Ojibwe male's clothing consist of ?

10. What type home did the Ojibwe Indians first build on the reservations? How large were these homes, how were they furnished?

11. Why were the Ojibwe Indian children expected to forget their own religion in the early 1900's.

12. What age group was the first to leave the reservations and what brought this about?

13. What happened to most of the government built hospitals on the reservations?

14. What natural North American product was in great demand in Europe and thus caused a Westward movement of the Ojibwe?

15. The Ojibwe conical lodge resembled a Plains Indians type housing. What was this called?

16. What was one way in which the early Ojibwe Indians preserved their meat?

17. How many types of moccasins did the early Ojibwe Indians use?

18. How did the early Ojibwe Indians wear their hair?

19. Who built boarding schools away from the reservations for the Ojibwe Indian children?

Suggested Class Projects

Graphic Arts

1. Draw a map showing the distribution of Ojibwe Indian people today.

2. Draw a sketch of one of the four early type Ojibwe dwellings.

Suggestions for Further Study

1. Study the early clothing of the Ojibwe Indians. How did their geographic location affect them regarding their clothing?

2. Study the early preservation and food storage of the Ojibwe Indians.

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 8 My Life on the Reservation FS 4-8 Q 4-6

Scope

1. Mrs. Keahna tells of her life on a Minnesota Indian reservation.
2. Mrs. Keahna is one woman who is working to revive some of the arts and crafts of the Ojibway culture.
3. She demonstrates the old art of weaving black ash bark baskets; which includes details of methods and materials.
4. Mrs. Keahna, a contemporary Ojibwe woman tells of her activity within the social, political and educational areas of her community.

Topics for Discussion

1. How does the beadwork done today differ from the original beading?
2. Why do you think the art of home tanning is almost a thing of the past?
3. Do you think there is any value in reviving some of the arts and crafts of the Ojibwe Indians? What can be gained from this effort?

Suggested Questions

1. Where was Mrs. Keahna born?
2. What was Mrs. Keahna's great-great-grandfather known for?
3. Why is Mrs. Keahna reviving some of the arts and crafts of the Ojibwa culture?
4. What is the advantage of black ash over white ash in basketry?
5. Why must the annual rings be checked on a black ash tree?
6. What is the main tool in preparation of the splints?
7. Why are commercial dyes used today?
8. What are "Indian Red" dyes made from?
9. Name three items on which Mrs. Keahna uses beadwork.

Suggested Class Projects

Language Arts

1. Locate an original Ojibwe Indian beadwork display. Study the designs and check to see if any have been incorporated into the general society.

2. Visit a museum and study the Ojibwe Indian basketry and Ojibwe design.

Graphic Arts

1. Draw a series of sketches showing the steps in the basket-making procedure.

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 8 My Move to the City FS 6-12 Q 6-9

Scope

1. Samuel Rock is a full blood Ojibwe-Sioux Indian who has made a successful transition from his reservation to the city.

2. His early childhood and school years were spent in northern Minnesota on the Leech Lake Reservation.

3. His maternal grandparents had a very strong effect in his life, as teachers of his Indian heritage and language.

4. Attending high school in a predominately wh. e community gave rise to feelings of insecurity, which Mr. Rock overcame.

5. Sports have been an important influence throughout Sam Rock's life.

6. Sam Rock has held several types of jobs in search of a position that meets his needs.

7. In overcoming obstacles in the way of economic independence and a comfortable life for his family, Sam Rock has found success.

Topics for Discussion

1. Discuss the Ojibway value of respect for nature. How does America's present day "ecology movement" compare with these traditional Indian values?

2. Discuss the feelings any student might have when moving from a close-knit rural environment into a larger, ethnically different environment?

3. Discuss the contrasts between reservation life and the urban life experienced by the American Indian.

4. Discuss the meaning of success. What does Samuel Rock consider success, how do you measure success today, in fifteen years what might you consider to measure your success as a man or woman?

Suggested Questions

1. Where was Samuel Rock born?

2. Is Mr. Rock a full-blooded Indian?

3. What is the tribal affiliation of Mr. Rock?

4. How did his grandparents influence his life?

5. Why did Sam Rock leave the reservation?

6. What college did Samuel Rock attend?

7. Why did Mr. Rock feel despair after moving to the city?

8. What position did he hold at the Minnesota State Dept. of Agriculture?

9. How long did he work for the Post Office Department?

10. What position did Mr. Rock apply for with the Bureau of Indian Affairs?

11. Does Mr. Rock expect to remain in his present job for the rest of his working years?

12. What sports program had a great deal of influence on Mr. Rock's life?

13. Have all of Mr. Rock's plans worked out as he originally planned?

14. What sports do the Rock boys participate in?

15. Where is Mrs. Rock employed?

16. Do you think the Rock children have the same adjustment problems in school that their father did? What might be different, what might be similar?

17. Why do you think Samuel Rock contributed his life's story to this series?

Suggested Class Projects

Language Arts

1. Do research and write a paper on some of the Ojibwe tribal customs and their traditions.

Graphic Arts

1. Draw a map showing the Leech Lake and White Earth Indian Reservations in Minnesota.

2. Draw graphs showing the influx of Indian people to the urban areas since 1960.

Suggestions for Further Study

1. If possible have an Indian resource person in the classroom to relate the experiences of adjusting to urban life.

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 9 Indian Leaders - Past and Contemporary FS 7-12 Q 7-9

Scope

1. There are different leaders selected for the diverse functions of the tribes.
2. The transmission of tribal customs, heritage and history was verbal.
3. Moral character was the strong point of many Indian leadership positions.
4. There were several contributing causes for the Sioux Indian uprising in 1862.
5. The creation of Indian reservations was a contributing factor in the suppression of American Indian beliefs and practices.
6. Contemporary Minnesota Indian people in leadership positions are seeking a better social, economic and political environment for Indians.

Topics for Discussion

1. Use the following for a class discussion which deals with the "leadership" status or role.
   A. What is a leader?
   B. Who is the American Indian?
   C. What kind of leaders does he have?
   D. Where and how does he live?

Suggested Questions

1. How were Indian customs and traditions passed from generation to generation?
2. What was one of the most highly respected leadership positions among the American Indian tribes?
3. Who was the Dakota leader of the 1862 Sioux rebellion?
4. What was the major cause of the Sioux rebellion?
5. Who was William Whipple Warren?

6. What was the title of one of Charles Eastman's books?

7. What were some contributing factors in the suppression of American Indian beliefs and practices?

8. Why were these beliefs and practices suppressed?

9. In what year did Congress adopt a plan to clear all Indians out of lands east of the Mississippi?

10. When were negotiations for the Indian Reorganization Acts conducted?

11. In what unique leadership role is Arthur Garbow today?

12. Who are the local leaders of the American Indian Movement?

13. What is the principal function of Will Antell, as Director of Indian Education in Minnesota?

14. Roger Buffalohead is currently the _____ of the Department of American Indian Studies, University of _____.

15. Leon Cook was recently selected as Indian Education _____ to Minneapolis Public Schools.

16. Don Gurnoe, Sr., is the director of a program involving the prevention of _____ for Minneapolis Public Schools.

17. Edwin Demery, Sr., is one of the first Indians to hold the position of _____, Minnesota Agency, Bemidji, Minnesota.

18. Roger Jourdain has been Chairman for the Red Lake _____ _____ for many years.

19. Simon Howard is currently Chairman of the Minnesota _____ tribe.

20. The Reservation Business Committees strive to improve the _____ situation of the six participating Minnesota Ojibwe reservations.

Suggested Class Projects

Language Arts

1. Research the Indian tribes of Minnesota and write papers on the variations of customs, languages, and beliefs among them.

2. Research and write reports dealing with various Indian oriented local programs.

Graphic Arts

1. Draw maps of the Indian reservations in Minnesota.

2. Draw graphs to accompany these maps to signify types of industry, employment, etc., on these reservations.

Minneapolis Public Schools

Audio Visual Based Indian Resource Unit

Unit 9 The Sioux Name Ceremony FS 5-12 Q 5-9

Scope

1. Many of the traditional customs of the Sioux have disappeared; the Sioux name ceremony is one that has survived.
2. Great importance was attached to naming of Sioux children in the traditional society.
3. As part of the ceremony a "give-away" was held to honor the new-born child.
4. During the ceremony a special song was presented which used the child's name and encouraged him to honor that name.
5. With the arrival of Christian missionaries Sioux people began to have English names, given by the missionaries at baptism.
6. Today, many urban Sioux return to the reservation to participate in ceremonies like the Sioux name ceremony.

Topics for Discussion

1. Discuss the seven subdivisions of the Great Sioux nation. What are the names of these bands?
2. Have a class discussion on the accumulation and maintenance of wealth by Anglo-Saxons and the "give-away" practiced by American Indian people.

Suggested Questions

1. How were important events recorded by the Sioux?
2. Why did the stories of tribal customs and traditions disappear?
3. Why did the Sioux think every individual should have a name?
4. What are some of the articles prepared by the Indian parents for the give-away?
5. Were the names of living relatives used often?
6. What are two methods used for the naming ceremony?
7. In what ritual was the sweat lodge used?

8. Who interprets the vision of the name seeker?

9. Can the vision quest be repeated?

10. What was given to the child along with a name?

11. When did the Indian name ceremony change?

12. Why did the Indian acquire such names as Smith and Jones?

13. Do urban Indians today still practice their tribal customs?

14. How many sub-tribes of the Sioux Nation are there?

15. In what states do these Sioux Indians reside?

16. When did the Sioux first make contact with the first Europeans?

17. How many days after the child's birth was the naming ceremony initiated?

18. Where was the naming feast usually held?

19. How long does the prayer and fasting ritual last?

Suggested Class Projects

Language Arts

1. Write a paper describing the different methods of obtaining names in the Dakota society.

Graphic Arts

1. Draw a map of Sioux Reservations in Minnesota, and/or Upper Midwest Region.

2. Do a drawing to simulate the recording of events such as the Indian historian did.

3. Research and draw a map locating the sub-divisions of the Great Sioux Nation.

Minneapolis Public Schools

Task Force on Ethnic Studies

The following information sheets have been excerpted from Federal and State Indian Reservations: An EDA Handbook, published by the U.S. Department of Commerce, January 1971, U.S. Government Printing Office, Washington, D.C. 20402. $3.75

While the history and culture sections of the individual reservation summaries leave a great deal to be desired they have been included in the preface for student and teacher background.

Another source which should be utilized is Indians in Minnesota, The League of Women Voters of Minneapolis. A great deal of the reservation information is presented in a narrative form.

CKS:mg

DAKOTA

History The Ojibway were one of the largest Indian nations north of Mexico and controlled lands extending along both shores of Lakes Huron and Superior westward through Minnesota to the Turtle Mountains of North Dakota. Their migration to this area resulted from Iroquois pressure from the northeast. Drifting through their native forests, never settling on prized farmlands, the Ojibways were little disturbed by the first onrush of white settlers. They maintained friendly relations with the French and were courageous warriors with the Fox and Dakota. In the early 18th century, the Ojibway drove the Fox out of northern Wisconsin and then forced the Dakota across the Mississippi and Minnesota Rivers. Vineland near Mille Lacs was the location of the Ojibway village of Kathio, the oldest known village name in Minnesota. Kathio was the location of major battles between the resident Dakota and invading Ojibway tribes. At about this same time they were also able to push back the Iroquois whose strength and organization had deteriorated and had been undercut by the settlers. The Mille Lacs area was the first west of the Great Lakes to be penetrated by white men. The Ojibway of the United States have been officially at peace with the Government since 1815, and have experienced less dislocation than many other tribes.

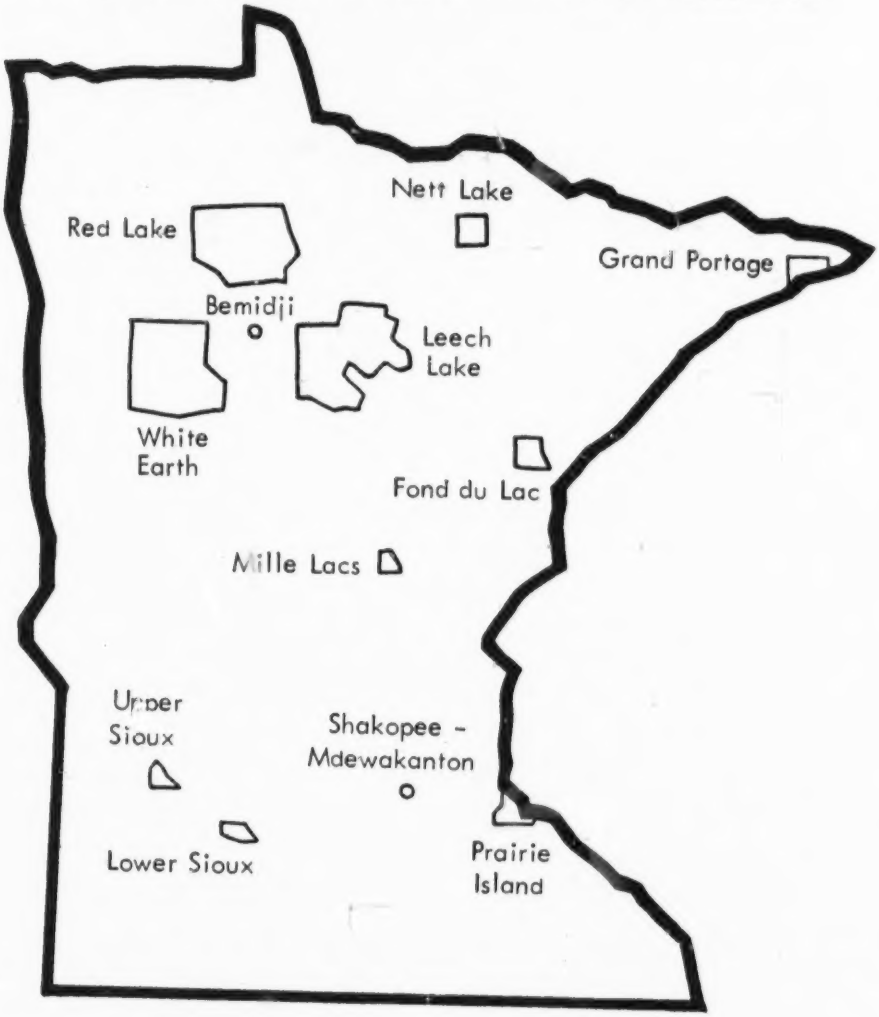
Culture The Ojibway were a people of the timberlands, traveling in small bands, engaging primarily in hunting and fishing, sometimes settling to carry on agriculture. Their foods were supplemented by gathering fruits and wild rice. Their wigwams of saplings and birchbark were easily moved and erected. Birchbark canoes were used for journeys, but other travel was by foot. The tribe was patrilineal, divided into clans usually bearing animal names. Although their social organization was loose, the powerful Grand Medicine Society controlled the tribe's movements and a great power or manitou was believed to live in all animate or inanimate objects.

OJIBWAY

History The Dakota and Ojibway were rivals for the territory now known as Minnesota. Decisive engagements occurred before 1750 in which the Ojibway defeated the Sioux-Fox near Saint Croix Falls and then destroyed Dakota villages at Sandy Lake and Mille Lacs. By the Treaty of Washington, 1837, the Dakota began the sale of their Minnesota lands and agreed that the proceeds should go to retire debts to traders. Deprived of hunting grounds and reduced to semistarvation, the Dakota, under Little Crow, staged an uprising in 1862. Congress reacted by abrogating all Minnesota Dakota treaties and declaring their lands and annuities forfeit. Approximately $200,000 of their funds were appropriated. Between 1887 and 1893, Congress moved to alleviate the desperate conditions by appropriation of funds to buy back land for the tribe. The land on this reservation has never been allotted.

Culture The economic life of the Minnesota Dakota was based on hunting and gathering food, including wild rice, with periodic trips to the plains to hunt buffalo. Their society was complex and highly organized with the high level of group loyalty characteristic of the Dakota. Most of the Dakota moved farther west and obtained horses, but the Minnesota Dakota, after fleeing to Canada in 1862, returned to Minnesota. They have been assimilated to a moderate degree, and their standard of living has improved. Reservation members generally find employment on farms and construction work or in nearby Minneapolis-St. Paul. Residents receive a crop share rental from the farming of their assigned homesites.

Minnesota's Indian Reservations



FOND DU LAC RESERVATION
Carlton and Saint Louis Counties, MINNESOTA
Mississippi Band of Chippewa

Federal Reservation

Population 1969 744
1970 ____

Tribal Headquarters: Cloquet, Minnesota

Land Status

Total Area: 21,367 acres

Tribally-owned Land: 4,213 acres
Allotted Land: 17,154 acres
Non-Indian Land: 78,633 acres

The Fond du Lac Reservation lies immediately adjacent to Cloquet, population 10,000, which is a major trade center in Carlton County. Less than 20 miles from the reservation is Duluth, Minnesota, having a population of over 100,000.

Government The Fond du Lac Reservation is one of six Chippewa reservations in the State organized as the Minnesota Chippewa Tribe under the Indian Reorganization Act of 1934. The revised constitution of this organization, approved in 1964, provides for a local Reservation Business Committee to be elected at each of the member reservations. The chairman and secretary-treasurer of each elected RBC form the 12-member Tribal Executive Committee of the Minnesota Chippewa Tribe. Elections for the Fond du Lac RBC are held every 2 years to elect members to 4-year terms on a staggered basis.

Population Profile

Tribal Enrollment	1969	1,764	Unemployment	1969	48
	1970			1970	
Indian Resident	1969	744	Underemployment	1969	41
	1970			1970	
Non-Indian Resident	1969	200	Median Family Income	1969	
	1970			1970	

The average education level for the reservation is approximately eighth grade. There are currently five college graduates on the reservation.

Tribal Economy The only natural resources occurring on the reservation are sand, gravel, and peat. The forest timber has been overcut. The annual tribal income averages $1,900. Ninety percent of this comes from the forestry industry. Most of the remainder is earned in farming. The tribe has organized a Reservation Housing Authority and has an active Community Action Program. Many different types of commercial and industrial establishments are located in the reservation communities of Brookston, Sawyer, and Paupor, and in the bordering city of Cloquet.

Climate The reservation lies in an area which averages 70 inches of snowfall each year. The annual precipitation measures 22 inches. The average summer high temperature is 66°; the average winter low is 9°.

Transportation U. S. Route No. 2 runs east-west through the reservation. U. S. Highway No. 210 is a second east-west highway. Minnesota Route No. 33 crosses the reservation north-south. Duluth is served by commercial airlines. Railroad and buslines stop on the reservation. Truck companies serve Cloquet.

Community Facilities The communities on the reservation have water and sewer systems. Rural areas use wells and septic tanks. The Northwestern Power and Gas Company sells natural gas to the reservation area. Electricity is provided by the Minnesota Power and Light Company. Tribal members contract for medical care through the U. S. Public Health Service.

GRAND PORTAGE RESERVATION
Cook County, MINNESOTA
Chippewa Tribe

Federal Reservation

Population 1969 212
1970 ____

Tribal Headquarters: Grand Portage, Minnesota

Land Status

Total Area: 44,752 acres

Tribally-Owned Land:	37,390 acres
Allotted Land:	7,283 acres
Non-Indian Land:	79 acres

This reservation was established in 1854 by treaty with the United States Government.

Government The governing body is the Reservation Business Committee. The committee has five members elected to 4-year terms. Elections are held every 2 years on a staggered basis. The Grand Portage Band is a member of the Minnesota Chippewa Tribe which is organized under the 1934 Indian Reorganization Act. The tribe's constitution and bylaws were approved in 1936 and revised in 1964. The governing body of the tribe is the Tribal Executive Committee which is composed of the chairman and secretary-treasurer of each of the six member bands' Reservation Business Committees.

Population Profile

Tribal Enrollment	1969	460	Unemployment	1969	42%
	1970	____		1970	____
Indian Resident	1969	212	Underemployment	1969	1%
	1970	____		1970	____
Non-Indian Resident	1969	40	Median Family Income	1969	$4,300
	1970	____		1970	____

The average education level for the reservation is eighth grade. No college graduates are living on the reservation. There is a grade school through the sixth grade. The Minnesota Chippewa Tribe offers scholarship money toward college education.

Tribal Economy The only natural resources on the reservation are timber and a small amount of gravel. The tribe's income in 1968 was $18,000. Two-thirds of this was earned in forestry, the remainder in tribal businesses and hunting and fishing permits. The tribe operates a trading post under the Grand Portage Trading Post Association. A cafe, tavern, shopping center and service station located on the reservation are privately owned.

Climate The reservation lies in the extreme northeast corner of Minnesota approximately 150 miles northeast of Duluth, where the average annual precipitation measures 37 inches. The July high is 83°; the February low is -14°.

Transportation U. S. Highway No. 61 runs through the reservation along the north shore of Lake Superior. The nearest commercial air and train transportation are located in Duluth. Bus and truck service are available 35 miles from the reservation in Grand Marais. Rail, bus, trucking, and shipping facilities also are available at Canadian cities of Port Arthur and Fort William, 35 miles distant.

Community Facilities Sanitary facilities on the reservation are minimal. Water is drawn from both individual and community wells. Electricity is provided by REA. Pickens Gas Service supplies the area with gas. A Public Health Service nurse is located in Grand Portage. The nearest hospital facility is the community hospital at Grand Marais. The school district community building serves as a center for tribal business.

Recreation The reservation is located in one of the most scenic settings of the Lake Superior shoreline. The Grand Portage National Monument, established by Congress, is being developed. Headquarters are located in Grand Portage where visitors may obtain trips to Isle Royale National Park. The tribe holds Summer Rendezvous Days annually, a two-day celebration in the Indian style.

LEECH LAKE RESERVATION
Beltrami, Cass, Hubbard, and Itasca Counties, MINNESOTA
Chippewa Tribe

Federal Reservation

Population 1969 2,795
1970 _____

Tribal Headquarters: Ball Club, Minnesota

Land Status

Total Area: 26,766 acres

Tribally-owned Land: 14,069 acres
Allotted Land: 12,693 acres
Non-Indian Land: 4 acres

The reservation was ceded by treaty to the Chippewa nation in 1854. Though originally encompassing almost a million acres, the area was gradually reduced in size by Congressional Acts, including the Allotment Act of 1921, and by Presidential Orders so that today it is one-fourth of its original size.

Government The Leech Lake Business Committee has five members elected for 4 years each. The chairman, who heads the tribal government, is elected at large.

Population Profile

Tribal Enrollment	1969	3,499	Unemployment	1969	37%
	1970			1970	
Indian Resident	1969	2,795	Underemployment	1969	23%
	1970			1970	
Non-Indian Resident	1969	5,600	Median Family Income	1969	$2,200
	1970			1970	

There are presently 30 tribal members in college. The average education level for the tribe is eighth grade. Both the Bureau of Indian Affairs and the tribe provide scholarship money.

Tribal Economy The tribe has an annual income of close to $15,000. Several businesses on the reservation are Indian owned. These include a cab company, a few retail and service stores, and a small resort. A variety of small resorts are owned by non-Indians, as are several small sawmills and a pre-fab housing firm.

Climate Leech Lake is in the lakes area of Minnesota, a vary popular vacation area. There are four distinct seasons, and rainfall averages 25 inches per year.

Transportation U.S. Highway No. 2 and State Highway No. 34 cross the reservation east-west. Train-, bus-, and trucklines serve Cass Lake on the reservation. The nearest air service is located in Bemidji, 17 miles from Leech Lake.

Community Facilities Some areas of the reservation have municipal water and sewer systems. Only bottled gas is available. Electricity is supplied by the Ottertail Power Company. The U. S. Public Health Service operates a hospital at Cass Lake for tribal members. The tribe is building a HUD community facility. In addition, there are Headstart building and two tribal halls.

Recreation Leech Lake is popular for most outdoor activities. Hunting is excellent, and there are numerous lakes and beautiful scenery. Several resorts have already been established. The tribe plans to participate in the tourism business and is planning several resort and recreation facilities. Ball Club is the setting for the annual July powwow.

LOWER SIOUX RESERVATION
Redwood County, MINNESOTA
Eastern or Mississippi Sioux Tribe

Federal Reservation

Population 1969 109
1970 _____

Tribal Headquarters: Morton, Minnesota

Land Status

Total Area: 1,743 acres

All the land is tribally-owned. It was never allotted to individual members but is assigned to eligible members for homesites.

Government The reservation was organized under the Indian Reorganization Act. The tribal constitution and bylaws were approved in 1936, and the corporate charter was ratified by members in 1937.

Population Profile

Tribal Enrollment	1969	500	Unemployment	1969	20
	1970			1970	
Indian Resident	1969	109	Underemployment	1969	12
	1970			1970	
Non-Indian Resident	1969	None	Median Family Income	1969	
	1970			1970	

The average education level for the tribe is eighth grade. There are no schools on the reservation. Students attend grade and high schools in Morton and Redwood Falls.

Tribal Economy The tribal income of $4,000 per year is largely from farm and gravel permits. About one-quarter of the income is profits from farming. Gravel is the only marketable natural resource.

Climate The reservation lies 1 mile south of Morton, Minnesota, near the Minnesota River, where the rainfall averages 24 inches annually. The average July high is 75°; the average January low is 13°.

Transportation U. S., State, and county roads run in all directions. Redwood Falls, which lies 6 miles from the reservation is served by commercial air-, train-, bus-, and trucklines. The bus also stops at Morton.

Community Facilities Sanitary facilities are poor. Water is drawn from private wells. Oil and wood rather than gas are used for fuel. The Northern States Power Company supplies electricity to the reservation. Medical care and hospitalization, either through personal or welfare payments, are available at Redwood Falls. There is one community building on the reservation.

MILLE LACS RESERVATION
Mille Lacs, Aitkin, and Pine Counties,
MINNESOTA
Chippewa Tribe

Federal Reservation

Population 1969 827
1970 _____

Tribal Headquarters: Onamia, Minnesota

Land Status
Tribally-Owned Land: 3,552 acres
Allotted Land: 68 acres

Total Area: 3,620 acres

This reservation was established in 1855 by a treaty with the U. S. Government. Most of the original Indian land has passed from Indian ownership. The major Indian community is at Vineland, Minnesota.

Government The Mille Lacs Reservation is one of six Chippewa reservations in the State organized as the Minnesota Chippewa Tribe under the 1934 Indian Reorganization Act. The revised constitution provides for a Reservation Business Committee to be elected at each reservation. The chairman and secretary-treasurer of each Reservation Business Committee form the 12-member Tribal Executive Committee of the Minnesota Chippewa Tribe. Members are elected every 2 years on a staggered basis to serve 4-year terms. The Mille Lacs Reservation Business Committee has five members.

Population Profile

Tribal Enrollment	1969	_____	Unemployment	1969	82 persons
	1970	_____		1970	_____
Indian Resident	1969	827	Underemployment	1969	48 persons
	1970	_____		1970	_____
Non-Indian Resident	1969	0	Median Family Income	1969	$3,400
	1970	_____		1970	_____

The average education level for the tribe is eighth grade. Elementary and secondary schools are situated on the reservation. Vocational training is offered in these schools, the community training center, and an industrial building. Three tribal members are college graduates.

Tribal Economy The tribe had no income in 1968 and thus employs no members. Efforts are being made to improve the economy. The tribe has a Community Action Program and has organized the Reservation Business Enterprise which does contract work for IBM in the industrial building. Numerous commercial and industrial enterprises are owned and operated by non-Indians in the communities located in the former reservation area. Deposits of sand are used locally, while the gravel and granite are used commercially. There are also peat logs which are not presently being cut.

Climate This reservation lies in east-central Minnesota approximately 100 miles north of the Minneapolis-St. Paul metropolitan area and enjoys a variable and seasonal climate. Temperatures range from an average summer high of 60° to an average winter low of 12°.

Transportation State Highway No. 169 runs north-south through the reservation. North Central Airlines serve Brainerd, 45 miles from Mille Lacs. The Soo Line Railroad serves Princeton, Minnesota, 30 miles from the reservation. Bus- and trucklines schedule stops in towns on the reservation.

Community Facilities The Mille Lacs Water and Sewer Association serves the reservation's infrastructure. The new public housing units all have a central sewer system. Residents purchase bottled gas. Electricity is provided by the Mille Lacs Region Power Coop. Tribal members contract for medical care through the U. S. Public Health Service at the Municipal Hospital in Onamia. The U. S. Public Health Service operates a hospital in Vineland.

Recreation The Mille Lacs Reservation lies in the center of a major outdoor recreational area for the Twin Cities population. Lakes and wild game are abundant in the area. The Chippewa Tribe also holds an annual Fourth of July celebration, an opportunity to see Indian dancing and displays of crafts.

NETT LAKE RESERVATION
Cochiching and Saint Louis Counties
MINNESOTA
Chippewa Tribe

Federal Reservation

Population 1969 675
1970 ____

Tribal Headquarters: Nett Lake, Minnesota

Land Status

Total Area: 41,784 acres

Tribally-owned Land:	30,035 acres
Allotted Land:	11,744 acres
Government Land:	5 acres
Non-Indian Land:	63,500 acres

The reservation area comprises 41,329 contiguous acres of tax-exempt Indian-owned land, and 1,080 acres located on Lake Vermilion, a fishing and resort lake located about 65 miles from the main reservation near Tower, Minnesota. The Lake Vermilion reservation is a part of the Nett Lake reservation and the few families who reside there are enrolled in the Nett Lake Band.

Government The Nett Lake Reservation is one of six Chippewa Reservations in Minnesota organized as the Minnesota Chippewa Tribe under the 1934 Indian Reorganization Act. The revised constitution and bylaws, approved by the Secretary of the Interior in 1964, provide for a Reservation Business Committee to be elected at each reservation. The chairman and secretary-treasurer of this committee are part of the 12-member Executive Committee of the Minnesota Chippewa Tribe. Committee members are elected every 2 years on a staggered basis to 4-year terms.

Population Profile

Tribal Enrollment	1969	805	Unemployment Rate	1969	80%
	1970	____		1970	____
Indian Resident	1969	675	Underemployment	1969	11%
	1970	____		1970	____
Non-Indian Resident	1969	25	Median Family Income	1969	$4,500
	1970	____		1970	____

The education level on the reservation is eighth grade. There are presently four college graduates in the tribe. The tribe provides $100 per year for students. Additional college scholarships are available from private and Government sources. Vocational training is offered at the community center.

Tribal Economy The Nett Lake is located in a sparsely populated timbered region some 60 miles south of the Canadian border. The land is generally level, and there are numerous swamps and lakes. The area is poorly adapted to agriculture. The tribe had an income of $19,000 in 1968. Three-fourths of this was earned in forestry. Fifteen percent was income from the wild rice crop and the remainder was lease payments. The tribe has organized a wild rice cooperative to harvest, process, and sell the wild rice which grows abundantly on the reservation.

Climate About two-thirds of the annual rainfall of 22 inches falls between May and September. The area's snowfall averages 50 inches each winter. The average July high is 66°; however, the temperature sometimes reaches 100°. The January average is 15° with temperatures as low as -50°.

Transportation A gravel-surfaced county road, No. 65, crosses the reservation southeast-northwest. International Falls, 80 miles from Nett Lake, is served by North Central Airlines. The city of Orr, 20 miles distant, has commercial train and bus service. The nearest truckline stops in Cook, 36 miles from the reservation.

Community Facilities The Public Health Service provides the reservation's sewer system. Water is drawn from individual wells. Residents purchase bottled gas, and electricity is supplied through REA. The Northwestern Bell and Spring Creek Telephone Company supply telephone service. Tribal members contract for medical care through the PHS at the Cook Community Hospital. The Cook County Public Health Service sponsors a clinic at Nett Lake. Community and tribal affairs are conducted at the community center in Nett Lake.

Recreation The Nett Lake Chippewa hold an annual Fourth of July celebration on the reservation. The harvesting of wild rice, a major event for both employment and recreation, takes place from September through November. Lake Vermilion is a developed resort area. Visitors are attracted to the water recreation and excellent hunting and other outdoor activities.

PRAIRIE ISLAND RESERVATION
Goodhue County, MINNESOTA
Eastern or Mississippi Sioux

Federal Reservation

Population 1969 86
1970 _____

Tribal Headquarters: Welch, Minnesota

Land Status
All land is tribally owned.

Total Area: 534 acres

Government The reservation was organized under the Reorganization Act of 1934. Its constitution and bylaws were approved by the Secretary of the Interior on June 30, 1936. The corporate charter was ratified on July 23, 1937, by the tribe.

Population Profile

Tribal Enrollment	1969	300	Unemployment	1969	19%
	1970			1970	
Indian Resident	1969	86	Underemployment	1969	3%
	1970			1970	
Non-Indian Resident	1969	0	Median Family	1969	
	1970		Income	1970	

The average education level for the tribe is eighth grade. Children attend public schools in surrounding communities.

Climate Precipitation averages 30 inches per year. The high temperature record is 106°, with a record low of -36°.

Transportation U. S. Highway No. 61 is 3½ miles to the southwest of the reservation. County roads service the reservation. The nearest airport is in Minneapolis-St. Paul, 50 miles away. Trains and commercial bus- and trucklines service Red Wing, 14 miles from the reservation.

Community Facilities Water is provided by individual wells. There are no gas or sewer lines. The Dakota County Electric and Power Company supplies electricity. There are no Government-owned buildings or Federal employees stationed on the reservation. In Red Wing there are a community hospital and a clinic which provide services through the welfare department. There is one community building on the reservation. An annual powwow is held in the area in July.

PRIOR LAKE RESERVATION
Carver County, MINNESOTA
Shakopee Mdewakanton Sioux

Federal Reservation

Population 1969 20
1970 ____

Tribal Headquarters: Prior Lake, Minnesota

Land Status Total Area: 258 acres

Reservation lands were acquired pursuant to Acts of Congress approved June 29, 1888, and March 2, 1888, and August 19, 1890. All land is tribally-owned.

Government The tribal constitution was approved by the Secretary of the Interior, November 28, 1969. The first election of the business council was held on December 14, 1969. The general council is composed of all persons qualified to vote in community elections. The business council chairman, vice-chairman, and secretary perform duties authorized by the general council. Term of office: 4 years.

Population Profile

Tribal Enrollment	1969	33	Unemployment	1969	0%
	1970	____		1970	____
Indian Resident	1969	20	Underemployment	1969	0%
	1970	____		1970	____
Non-Indian Resident	1969	____	Median Family Income	1969	____
	1970	____		1970	____

Tribal Economy There is no tribal income.

Climate The reservation is north of Prior Lake. Precipitation is 37 inches per year. The high temperature is 94°, the low is -22°.

Transportation State Highway No. 13, U. S. Highway No. 169, and County Highway No. 16 serve the reservation. The nearest airline is in Minneapolis-St. Paul, 20 miles from the reservation. The Shakopee and Prior Lake Railway goes through Indian land. There are commercial bus- and trucklines at Shakopee and Prior Lake, 3 miles from the reservation.

Community Facilities Water is provided from individual wells, and heating by bottled gas. There is no sewer system. Northern State Power Company supplies electricity. The nearest hospital and clinic, 3 miles away in Shakpoee, is a private facility.

RED LAKE RESERVATION
Beltrami and Clearwater Counties,
MINNESOTA
Chippewa Tribe

Federal Reservation

Population 1969 2,737
1970 _____

Tribal Headquarters: Redlake, Minnesota

Land Status
Tribally-Owned Land: 564,426 acres
Non-Indian Land: 72,538 acres

Total Area: 636,964 acres

Upper and Lower Red Lakes form over one-third of the reservation's surface area. The tribe owns scattered holdings up to the Canadian border totaling 156,690 acres in addition to the reservation area.

Government The tribal governing body is the Red Lake Tribal Council consisting of 11 members. This includes a chairman, secretary, and treasurer who are elected at large, and eight councilmen elected, two each, from the four districts.

Population Profile

Tribal Enrollment	1969	4,774	Unemployment	1969	42%
	1970			1970	
Indian Resident	1969	2,737	Underemployment	1969	15%
	1970			1970	
			Median Family Income	1969	$4,500
				1970	

Education level: 9.0 grades

Tribal Economy
Average annual tribal income: $351,000. Most of the tribal income, over 95 percent, is derived from forestry.
Tribal associations: Tribal Fisheries Association
Commercial/industrial establishments: Red Lake Sawmill - tribally-owned.
Tribal Construction Co. - tribally-owned.
Habitant Fence Co. - tribally-owned.
Retail businesses - tribally-owned.

Timber is the primary natural resource of the reservation. Quantities of ferrous metals, marl, and peat also exist but are not presently being exploited.

Climate Rainfall averages 23 inches annually; snowfall averages 72 inches each winter. The mean high temperature is 67°; the mean low is 15°.

Transportation State Highway No. 1 is the east-west route through the reservation. State Highway No. 89 crosses the reservation north-south. Commercial air, train, bus, and truck service are readily available in Bemidji, 32 miles from Red Lake.

Utilities Wells supply the water for the reservation. Only bottled gas is available to residents. Electricity is provided by the Beltrami Electric Cooperative Association.
Hospital care is available in the PHS hospital in Redlake, and at other hospitals in nearby towns.

Recreation Hunting and fishing are excellent over the entire area. Attractions include St. Mary's Mission and Indian Handicraft. An annual fair is held on the reservation.

UPPER SIOUX RESERVATION
Yellow Medicine County, MINNESOTA
Eastern or Mississippi Sioux

Federal Reservation

Population 1969 83
1970 ____

Tribal Headquarters: Granite Falls, Minnesota

Land Status
All land is tribally owned.

Total Area: 746 acres

Government The reservation has not been formally organized. The community members do, however, elect five of their number to serve as a board of trustees. This board is elected for a 4-year term.

Population Profile

Tribal Enrollment	1969	300	Unemployment	1969	14%
	1970	____		1970	____
Indian Resident	1969	83	Underemployment	1969	5%
	1970	____		1970	____
Non-Indian Resident	1969	____	Median Family Income	1969	____
	1970	____		1970	____

The education level for members of the tribe is eighth grade. Children attend public schools in Granite Falls.

Tribal Economy There is no tribal income.

Climate Precipitation is an average of 23 inches per year. The recorded high temperature was 110°, the low a -35°.

Transportation State Highway No. 67 runs through reservation land. There is no nearby airport. Railroad and commercial bus- and trucklines service Granite Falls, 3 miles from the reservation.

Community Facilities Water is provided from individual wells and heat from oil, wood, and propane gas. The Minnesota Valley Coop. (REA) provides electricity. There is no sewer system. A hospital in Granite Falls is available through welfare or private payment of fees. One community building is on the reservation.

WHITE EARTH RESERVATION
Mahnomen, Becker and Clearwater Counties,
MINNESOTA
Chippewa Tribe

Federal Reservation

Population 1969 2,600
1970 _____

Tribal Headquarters: None designated

Land Status

Total Area: 56,116 acres

Tribally-owned Land:	25,568 acres
Allotted Land:	1,993 acres
Non-Indian Land:	779,084 acres
Government Land:	28,555 acres

Only 6.7 percent of the original reservation is now tax-exempt Indian land or U. S. Government Farm Security Administration or resettlement land. The fragmented pattern of land ownership poses problems in the best utilization of the land and resources. The FSA-resettlement land was acquired during the 1930's by the U.S. Government for the use of the Indians on the White Earth Reservation. While this Government-owned land was improved to some degree by the Indian people, the tribe is reluctant to invest in the area since they do not have title to the land. Any income derived from the resettlement land is deposited in the U.S. Treasury and does not accrue to the Indian people.

Government This reservation is one of six Chippewa Reservations in the State which are organized to form the Minnesota Chippewa Tribe under the 1934 Indian Reorganization Act. Each reservation has a local Reservation Business Committee of five members elected on a staggered basis to 4-year terms. The chairman and secretary of the local Reservation Business Committee form the 12-member Tribal Executive Committee of the Minnesota Chippewa Tribe.

Population Profile

Tribal Enrollment	1969	15,149	Unemployment	1969	43%
	1970			1970	
Indian Resident	1969	2,600	Underemployment	1969	90%
	1970			1970	
Non-Indian Resident	1969	37,111	Median Family Income	1969	$3,300
	1970			1970	

The average education level is eighth grade. There are grade and high schools on the reservation. There are presently 11 college graduates in the tribe.

Tribal Economy Most of the tribal income of $26,800 per year is earned in forestry. One-third is farming profits, and the remainder is business revenues. The tribe runs a small forestry and sawmill operation.

Climate The reservation lies in northwestern Minnesota where precipitation averages 23 inches per year. The annual average temperature is 38.4°, with a July mean high of 68° and a January mean low of 4.5°.

Transportation There are all-weather hard surface roads giving access to all directions. Train-, bus-, and trucklines have scheduled stops at various towns on the reservation. The nearest airport served by a commercial airline is Detroit Lakes, 12 miles from the reservation.

Community Facilities Each community has a water and sewer system. No natural gas is supplied to the area. Electricity is provided by the Wild Rice Cooperative. The U. S. Public Health Service holds clinics in White Earth, Ponsford, and Naytahwaush. There is a county hospital in Mahnomen. The only community building is located in Rice Lake.

Recreation Theaters provide entertainment in Mahnomen. The tribe and Community Action Program have a swimming program.

Reservation _____ State or Federal _____

County _____

State _____

Tribe(s) _____ Population 1969 _____

1970 _____

Tribal Headquarters _____

Land Status Total Area:

Tribally Owned:

Allotted:

Government:

History

Culture

Government

Population Profile

Tribal Enrollment	1969	_____	Unemployment	1969	_____
	1970	_____		1970	_____
Indian Resident	1969	_____	Underemployment	1969	_____
	1970	_____		1970	_____
Non-Indian Resident	1969	_____	Median Family Income	1969	_____
	1970	_____		1970	_____

Tribal Economy

Climate

Transportation

Community Facilities

Recreation

Reply Form

Task Force on Ethnic Studies

Minneapolis Public Schools

707 N.E. Monroe Street 55413

In order to improve this guide we are asking those persons who have used them to note problems encountered with the filmstrips and the questions.

Please note reactions to individual units or components on this sheet and return by either U.S. or school mail. Please be critical and frank. Use additional sheets if necessary.

School_____

Materials used with Grade Level_____Subject_____

Name_____
(optional)